/68 cont'd/ 611

Succession is patrilineal and marriage patrilocal. Polygyny is practised. The lineage is a functional continuum, including ancestral spirits as active members while they are still remembered by the persons responsible (so to speak) for keeping them alive by acts of memory and communion, the continuum being of the perpetually successive rather than of the periodically recurrent type, that is to say, a boy is his father's second self rather than his grandfather or great-grandfather born again. 591 595 613 769 [775]

Initiation includes a circumcision rite for boys and a pre-marital rite of clitoridectomy for girls. Age-grading is based on male initiation. There are no generation-ages except in so far as the Dorobo imitated or joined in the ituika of the Kikuyu and the eunoto of the Masai. The word they use for the handing-over ceremony is eunotwet. Alternating ages or generations are distinguished as onet ap-tai (the right hand) and onet ap-katap (the left hand). When the Kikuyu system is referred to Mwangi is the former and Maina the latter, but the expressions were probably used originally of the Masai right-hand and left-hand circumcision groups. 881 561 [771]

There are no indigenous chiefs, the judiciary and legislature being a council of elders. Such an elder is called kiruogindet (pl. kiruogik). A kiruogindet has much the same function as a Kikuyu muthamaki. There is no laibon but formerly the Dorobo owed allegiance to the laibon of the Masai. 622 629 [171] 648

They recognize one Supreme Being, called Tururit (compare the Suk Tororut). There appears to be no cult of so-called Sun Worship. The sacred trees, used for prayers to Tururit, are, for rain the bamboo (a solitary clump), for honey the mukeu, and, in connection with circumcision ceremonies, the muthai and the mutamaiyu. 776 771 778 [881]

78. Little or nothing is known of the relationship of the Dorobo of Southern Kikuyu with other Dorobo sections. The "Dorobo Committee" called them the Kikuyu Escarpment group, and remarked that they were first found in the Aberdares but left there and went to the Masai Reserve, whence they were ejected. At the time the Committee sat this group was living as forest squatters in the 101 [628] [166]

14.Huntingford E-S (1928-1929)1941
FLS Dorobo FLS

THE SOCIAL ORGANIZATION OF THE DOROBO*

By G. W. B. HUNTINGFORD

Department, were held guilty of a crime they did not understand. In 1937, in accordance with the decision of the Kenya Land Tenure Commission of 1932, they were forcibly driven out of the forest and settled in the Nandi Reserve. This attempt to settle them outside their native forest was a failure, and they are now an uncared for, landless group of outcasts living a precarious existence on the farms which stretch up to the edge of the forest. Unless they work on a farm, their very existence here is illegal, and although they are permitted to live in Nandi, the majority do not want to, and are bitterly resentful of being kept out of their own home. I had fortunately made their acquaintance in 1927, and when I returned to make fuller investigations in 1938, I had little difficulty in overcoming the fear and distrust engendered by the government's actions, and I found that in spite of everything they were still living as far as possible in accordance with their traditional organization.

As regards their numbers, the census I took showed a total of 221 people. This is probably not the full total, but I do not think it is very much short of the real total. The census and genealogies also revealed that they were divided into seven clans; the census results may be summarized thus:—

[P. 183, 8]